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GESCHICHTE DER ETHIK IN DER NEUEREN PHILOSOPHIE. Von Friedrich Jodl, o.ö., Professor der Philosophie an der Deutschen Universität zu Prag. I. Band: Bis zum Ende des 18. Jahrhunderts; mit einer Einleitung über die antike und christliche Ethik. II. Band: Kant und die Ethik im 19. Jahrhundert. Stuttgart: J. G. Cotta, 1882-89. Pp. xi., 446, and xiii., 608.

Professor Jodl's work is the most complete and the best presentation of the history of ethics which German literature possesses; and I do not think it is excelled by any English or French work. As of both the works just reviewed, one can say also of this, that it is not the product simply of industry and of the understanding, but of character. The pulse-beat of the approaching twentieth century can be plainly detected in it. And it is attractively written and therefore not limited in its circulation to scholarly circles.

This is not the place to bring forward objections to the author's historical or philosophical conception of particular points. They would apply especially to the first volume; the second, published six or seven years later, shows how much the author's sphere of thought in the mean time had been cleared, corrected, and developed. The chapters on Kant, Feuerbach, Comte, and on the religious question are especially masterly. And the words with which he closes his exposition of the relation between positivism and spiritualism brings home an important truth,—“The opposition is growing continually sharper between the powers of the past and the minds of the future; more and more faint begin to sound the voices of the mediators; it is becoming more and more certain that victory belongs only to those who are wholly uncompromising; more and more urgent becomes the decisive choice.” The closing words of the whole work are these: “The ideal in us and faith in its increasing actualization through us: this is the formula of the new religion of humanity, with which Mill's thoughts come together into unity; the supplement to that protest of poetic pessimism, the point of most intimate contact of Mill with the most progressive thinkers of the two other great civilized nations, Comte and Feuerbach, that, in a word, is the problem of the future. The day will come when the rays of thought which now cause only the highest, freest mountain-peaks to glow will illumine humanity to its lowest depths.”

G. v. G.

WILLIAM LLOYD GARRISON, 1805-79. The Story of his Life told by his Children. Vol. I. 1805-35 (Pp. xx., 522). Vol. II. 1835-40 (Pp. xi., 480). Vol. III. 1841-60 (Pp. xii., 509). Vol. IV. (Pp. ix., 425). New York: The Century Co., 1885-89.

WILLIAM LLOYD GARRISON. Autorisirter Auszug aus William Lloyd Garrison, 1805-79. The Story of his Life told by his Children. Von Georg von Gifycki. Berlin: A. Asher & Co. 1890. Pp. vi., 145.

Garrison's biography is not only an historical, but also an ethical reading-book of the highest order, a well of enthusiasm, of hope and gladness for all who would devote their energies to the happiness of the human race. On the twentieth anniversary day of the founding of the *Liberator*—Garrison's renowned paper—a Boston lawyer, Charles List, challenged Garrison to write his life. “Such a work,” said he, “would be a biography which among those of this